

MISSIONARY WORK

AND ITS

EFFECTS

UPON

THE WORKER.

BY

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MISSIONARY WORK AND ITS EFFECTS UPON THE WORKER.

"MISSIONARY ILL-HEALTH."

I.—CAUSES.

Missionaries laboring in Japan have suffered so much from ill-health that "Missionary Ill-health" has become proverbial. The comfort of the individual as well as the amount and success of his work depend so largely on the state of his health, that this subject becomes at once interesting and important. We propose therefore to investigate the causes of ill-health in Missionary circles and apply the remedy, if such be found.

I.—"CLIMATE."

Enquire of whom you may, "What is the cause of so much ill-health and inability to work among missionaries?" and his answer most probably will be *The climate*. "I can neither work so much nor so hard in Japan as I could at home."—What then is there in the climate that debilitates and renders a satisfactory amount of work impossible?

The climate of Japan is equable, there are no rigorous winters or severely hot summers, and we are remarkably free from sudden and severe changes. With the exception of a few hot weeks during the summer, we have an exceptionally pleasant climate. The atmosphere is moist, but a moist, equable climate, much such a climate as we have in Japan, neurologists consider the most favourable for the recovery of those afflicted with cerebro-nervous troubles. A climate that is favorable for the recovery of nervous troubles, is surely not unfavorable for the exercise of mind and body when judiciously employed. The climate is more favorable for children than that of the States. And what is good for the child is not likely to be bad for the adult. We are not long exposed to any severe miasmatic or pestilential influences. There are no debilitating and life-destroying diseases here that are not found in common in England and the States. In this respect Japan is the more favored country of the two. And, while a man may not be able to endure as severe and long protracted labor either mental or physical in Japan as in the States,

or especially in England or Germany; there is nothing in the climate that fosters ill-health, or militates against a large and efficient amount of labor. Were climate the efficient cause of ill-health, we would find all classes of foreigners suffering equally from climatical influences. But that type of ill-health from which missionaries chiefly suffer, is confined principally to missionary circles. A study of the meteorology and climatology of Japan may give some indication of an unfavorable climate in a marked humidity, deficiency of ozone and electricity, yet the fact still remains that Japan is not an unhealthful country. Climatical influences, then, cannot be made to account for "missionary ill-health."

II.—"OVER-WORK."

Continuous hard work is suggested by others as a cause. But when we consider the amount of hard and continuous labor, physical or mental, that man is capable of performing and yet his health not suffer, we must pause before we pronounce this a cause. Let a man be thoroughly enlisted in the work in which he is engaged and the amount of hard and continuous work that he can do and not suffer from it is surprising. Under these conditions and in favorable circumstances almost no amount of hard work appears to break a man down. Again, we often see the great amount of hard and continuous work performed by those in poor and often in feeble health. Hard work of itself in a judicious way and under favorable circumstances seldom breaks a man down. But if in addition to the work you impose adverse circumstances, especially if you introduce the element of anxiety, fret, and worry, how soon do the lines of care show themselves and the laborer begins to fail. It is not the work but the anxiety, the fret, the care, that wears and kills.

III.—CHARACTER OF MISSIONARY WORKS.

The advance of civilization has introduced many complex elements into society. The strain on body and mind to meet the requirements of custom, to keep up appearance and creditably fill the position which chance or ambition has assigned, often lays

heavy burdens upon the individual, which together with anxiety and care make fearful inroads upon the health of body and mind. New diseases and new phases of impaired health are thus presented to the nosologist for study and classification. Among them missionary labour has its peculiar phase of worry and strain, differing somewhat in different fields, yet claiming no less a share of our attention and study as to its effects on body and mind, and how they can be best met and the deleterious effects averted.

(I.—LARGELY A LABOR OF THE SENSIBILITIES.)

What is there then in missionary work that is peculiar to such labor, and that renders it trying to body and mind?

The Missionary seeks to instruct and influence those for whom he labors. He seeks to so present Divine light and truth to their minds that they may lay hold of it and act upon it. That he may the more effectually do this, he labors to bring himself into sympathy with those for whom he toils and win their confidence; well knowing that his success will in general be measured by his ability in this line. He, like his Master, strives to show them that he has an interest in their highest welfare, and he strives to win his way into their confidence and esteem, that he may win them to Christ. It is, then, a labor in which the sympathy, the emotions,—the higher passions,—are brought to the front and receive the brunt of the wear. It is a labor in which the heavier drafts are made on the sensibilities. Of man's complex physical nature these are the most susceptible to friction and wear. Drafts made on these are the most exhaustive, and tell the heaviest on the health of body and mind.

At first thought, it may seem that Missionary labor in this respect does not differ essentially from that of the minister and pastor at home. The minister and pastor labors among his own people. They recognize him as one of themselves, their customs, the channels in which their thoughts run, their feelings, their life are in a sense one with his and are familiar to him. But the (foreign) missionary labors among a people not his own. They recognize him as a foreigner. Not only is the language which he must use foreign to him, and he feels the imperfectness with which he uses it, but the customs of the people for whom he labors are but imperfectly understood. The channels of their thought and feelings, their whole life is foreign to him. He feels continually the distance which separates him from those whom he would influence for good. The consciousness of this separation leads him to increased effort. The effort which he

makes to pass over this gulf between himself and them is greater and its effects more exhaustive, than the effort of the pastor to win those of his own people. In addition to his labors as teacher and pastor, this pressure is ever upon the missionary.

The minister and pastor has an intelligent response come back to him from those with whom he labors, often such as to encourage and strengthen him in his work. But the missionary in his labors feels the hollow void that lies between himself and those whom he would influence. There is no intelligent response coming back to encourage and strengthen him, but, on the contrary, he feels depressed with a sense of the ineffectiveness of his efforts and the uncertainty of the results. He realizes he is a stranger laboring for a strange people. After years of labor, acquiring a better mastery of the language and becoming more familiar with the people, this in a measure passes away, yet it ever remains an element of hindrance to work, requiring an effort to overcome. Though there are often many bright exceptions to this statement, it is the general experience and law of missionary work; and from this cause it is much more taxing and wearing on the sensibilities.

(II.—IN A MEASURE A SELF-IMPOSED LABOR.)

Viewed from the standpoint of health, labor as it affects the laborer may be divided into two classes, agreeable and imposed. Labor that a man delights in, which he pursues with satisfaction, gratified with the results, is agreeable labor. In such labor the muscle, the mind, the sensibilities are stimulated, and strengthened by the effort put forth. The force thus expended does not exhaust the generative energy, but gives fibre for renewed effort. The wheels of the machinery are oiled and the wear is comparatively small. But that labor which is taken up from necessity or from an undue sense of duty drags on the energy brought into exercise. It exhausts the fibre, muscular and sensitive, of the tissues brought into activity. There is no self-lubricating oil, there is friction, wear,—exhaustion. Enforced labor is always of this character, and self-enforced labor,—labor of the mind and sensibilities,—is more so than any other form of exhaustive activity.

See that mother fondle and cajole her child, you might suppose she would wear herself out in her days and nights of toil caring for it. But no, it is a work of love, she delights in it, it is thoroughly agreeable labor, and the exhaustion is small. See that student toiling over his task, but not because he delights in it, but because it is imposed. He grows thin and pale under it. It is exhaustive, though self-imposed. See that pastor and

father laboring with the wayward ones of his flock;—how he bears with them, admonishes and exhorts them, persuades and entreats them, as they fret and worry him day by day with the persistency of their sinful course; yet the love he bears them will not allow him to let them go. How it wears on him, he fades underneath it. It is exhaustive labor,—self-imposed labor of the sensibilities.

deep-set

Minds that have developed under the influence of idolatry, superstition, and all heathenish forms of sin and vice, come but slowly to apprehend moral and divine truth. It requires continued instruction, over and over again repeated, before they are grasped in their full import and made a standard and guide of action. What at one lesson you thought well understood, you find in a subsequent lesson to have been imperfectly comprehended and wrongly applied. This repeated painstaking, instruction and endeavor to influence, calls out the sympathy and wears on the sensibilities. The oft-repeated and long continued difficulties among the native Christians, or in the church, bringing to light the oblique moral and religious views, the hidden and deepest influences of sinful practices; the bringing of peace out of discord, harmony out of confusion, righteous living out of complex forms of sin and vice, and weaving into all the spirit of peace, forbearance and Christian love, is a labor that taxes the mind and burdens the heart of the missionary to an extent known only to those who have experienced it. Such work as this forms a large part of missionary life and missionary labor. It is a self-imposed labor full of care and worry, taken up as a necessary part of the mission of bringing the Gospel to the heathen, and bringing them into Christian living. It is alluring and deceptive in its influences on the laborer. There are but few forms of exhaustive labor that contain more of the elements of "nerve-tire" in them than this kind of missionary work, and the missionary in Japan has much of such work to do.

IV.—WORRY.

Such being the character of missionary work, that it makes large drafts on the sensibilities, that the effort put forth is at a disadvantage and the results but partially under the control, *worry* soon springs up and plays an important rôle in rendering it an exhaustive activity.

Shortly after landing in Japan I was asked by one suffering from missionary ill-health, "What is this '*nervous fever*' that so many of us are troubled with." I replied that "I did not know. I had neither read of it in medical works, heard of it in

medical lectures, nor met it in practice," "Well," said he, "you will find it in Japan." Not long after this I was called to administer to one of these afflicted ones. I saw no symptoms of fever, the thermometer showed no abnormal rise of temperature. And now having met this condition again and again, and having become familiar with its different phases, I can confidently affirm that though fever may accompany it, the fever is not an essential condition of that pathological state; and looking back on the case referred to through the experience of years, I cannot yet see any fever in it other than the fever of "*fret and worry*."

Early in my missionary work I was associated with those who were subject to this "*nervous fever*." I observed their method of working, the manner in which they adjusted themselves to their work, and the effect of the work upon themselves. In other words, I began the study of missionary work and its effects upon the worker. Those with whom I was associated were good subjects for observation, and I took many good lessons from them in observing how they worked and the effect of the work upon themselves. Since then I have continued my studies, observing how the laborer laid hold of his work, how he adjusted himself to it and its effects upon himself; observing again and again how like efforts were always followed by similar results, differing only in the individuality of the different persons, my views have gradually crystalized into definite form, as to what is the cause and what the remedy for "Missionary ill-health."

Worry is the bane which makes havoc of health in work. The student at school, if interested in his studies, will do a great amount of mental work for a long time and his health not suffer. But let him become anxious about his recitations and worried about his examinations, and how soon does he show signs of being over-worked. It is equally true of the merchant behind his counter or the professional man at his desk. And what is true in these spheres of activity is also true of the missionary in his. If to his daily toil he adds fret from his slow progress in the language, or anxiety from the perplexing cares of his work, he begins to fail in health. I would not detract from the labors of any missionary, nor disparage what he has done, while I say of the many whom I have known sent home on account of ill-health, none have broken down from over-work, but many have gone the victims of "*worry and fret*."

While one is in good health he does not appear specially effected by the anxious strain of missionary labor. But a few years of such work will bring

any one to that point where it will commence to tell upon him. It is only those who have learned to adjust themselves to such work so as to avoid the friction and the worry almost necessarily involved in it that are enabled to continue in their work for any number of years without breaking down. When a man under the pressure of such exhaustive labor begins to throw out the signs of distress and failing health, whether he himself realizes it or not, the sooner he unlades himself of his toil, the faster he takes in sail and trims his jib and mizzen to the wind the better. If he does not there is but one inevitable result before him. It is surprising how soon such work tells on some. I have seen those who have gone down in less than a year under its exhaustive strain, almost before they had laid hold of any work, I have seen others who within six months have shown unmistakable signs of *nerve-tire* from no other strain than that of endeavoring to become familiar with a strange people, and the pressure they felt of the necessity of the work and the insufficiency of their qualification for it. And then comes that tug of propping and splicing up to be able to do even a small amount of work, which is so discouraging to the patient and annoying to the physician.—You are all familiar with the homely illustration of the man holding his nose on the grind-stone. This condition of missionary ill-health and forced labor may well be illustrated by a man holding the tip of his nose on the grind-stone and turning it himself a good part of each day.

Under the wearing and exhaustive influences of such labor all the weak points in a man's physical organization crop out. One man's stomach fails him, another eyes, another's heart, another's back, another's head; each weak organ in its turn calls out for relief. And if the physician is not on his guard he will find himself applying remedies where they will avail the least. Frequently too from the intractable nature of his patient he is compelled to be content with just such quackery. Under these conditions a man goes home and falls into the hands of some specialist who discovers some neuroses of the "*influndibulum*," "*corpora albicantia*," "*cervical plexus*," or "*magners-profundus-ganglia*"; he "has just escaped softening of the brain," "disintegration of the heart," or "liquifaction of the peptic cells." Or possibly some ametropic condition of the ocular dioptrics is discovered and the patient is to be cured and made able to work by a pair of glasses.

The amount of time spent per day in labor, and the intensity of the work in Japan, are elements which tend to augment the exhaustion of missionary labor, but these will be treated of in their appro-

priate place when we come to consider how the exhaustive effects of such labor can best be avoided.

II.—REMEDY.

In applying the remedies for missionary ill-health I hope I shall be excusable for being candid and plain; and if in showing how health is to be maintained and a satisfactory amount of work performed, I am somewhat severe in my strictures, you must recollect that it requires unsparing surgery to eradicate faulty habits.

THE MAINTENANCE OF HEALTH AS VIEWED FROM THE STANDPOINT OF THE FORCES USED IN WORK.

It is not the purpose of this essay to discuss the relations of matter and mind, nor how either or both generate and maintain the forces used in their activity. But the use of some terms become necessary, and some idea of the relation which exists between the force consumed in activity and the source from which it is generated, helps in getting a clear understanding of the subject, and in making an application of the principles involved in maintaining health. To the consideration of two points we invite your attention. The force consumed in work, and the source from which it is generated together with the relation which they sustain to each other. Man is a force-consuming and a force-generating engine. In all forms of activity, whether physical or mental, these two processes are carried on conjointly. The generating force we are accustomed to call "a stock of energy," "a reserve force," and the force consumed in work "the working force." The reserve force may well be compared to "capital" at interest, and the working force to the "interest." ^{note} To secure the greatest amount of means for ~~the interest~~ you must maintain the integrity of the capital. If unwisely or through pressure of circumstances you draw more than the interest generated, you diminish the capital, and hence the means for present and future use. In the animal economy "the working force" available for use depends not only upon the amount and quality of the "reserve force," but also upon the manner in which "the working force" is demanded and used. The nervous element involved, introduces a peculiar genesis into the reserve, which plays an important rôle in the supply and use of "the working force." When the mind is enlisted and the work a delight, this complex piece of machinery works smoothly, with oiled bearings and no loss of power by friction. "Thoroughly agreeable employment, however engrossing, stimulates the recuperative faculty while it taxes the strength, and the supply of nerve-force seldom falls short of

the demand." The working force generated is large and applied without loss and wear. No breakdown is likely to ensue under such conditions. But if the individual be driven by unwise zeal or undue ambition, the force expended in work is likely to exceed what the reserves with due conservation can generate, and the capital gradually becomes undermined. Or if the mind is not enlisted, the work enforced or taken up from a sense of duty, the machinery works with heated bearings, the force generated is lessened, and its use attended with loss,—the nervous energy wears away and breakdown ensues.

"The part which 'a stock of energy' plays in brain-work can scarcely be exaggerated. Reserves are of high moment everywhere in the animal economy, and the reserve of mental force is in a practical sense more important than any other." The force employed in mental activity may well be compared to a bellows. While the integrity of the bellows is maintained it gives stability and tension to the blast, but if the bellows be impaired its residual air fails to impart elasticity and force. So also in regard to brain-work, as Mortimer Granville has so well said, "no good, great or enduring work can be safely accomplished by brain-force without a reserve of strength sufficient to give buoyancy to the exercise, and if I may so say, rhythm to the operations of the mind."* By so timing our labor that the force consumed in work does not exceed what the reserve nervous energy can supply and maintain their integrity, we maintain that *X* *vis a tergo* which gives tension, stability, and ease to the processes of mental activity;—we maintain health, and thus secure the greatest amount of force for work. But without a reserve of mental energy the mind cannot continue in the healthful exercise of its functions. To so prosecute work that the residual force of the reserves is weakened, is disastrous, not only because the elasticity imparted to the working force is deficient, but because the "stock of energy" is consumed, and the force generated becomes increasingly small, and is applied under such conditions as to accomplish the poorest and least results for the force consumed.

The reserves being of such vital importance to physical and mental integrity, they are protected

by efficient guards. Pain, hunger, weariness; the sensations of physical and mental discomfort and uneasiness, are guards set at the door of encroachment on the reserve force. These natural safeguards are so well fitted for their task, that neither body nor mind is exposed to the peril of serious exhaustion so long as their demands are heeded. Yet they may be stifled by adverse and overwhelming influences. When a man is driven by ambition or zeal, the warnings thrown around the reserves are apt to pass unheeded. When the effort to work grows day by day more difficult, the task of fixing the attention becomes increasingly laborious, thought wanders, and rest forsakes the pillow, the laborer should know that to thus force the reserves and disregard the warning calls of nature is to continue work in the face of peril,—for the break will come. And when once a collapse has occurred, recovery follows tardily and is seldom complete. To prosecute labor by making continued drafts on the reserve force, is to work "like an engine with the safety-valve locked, the steam gauge falsified, and the governing apparatus out of gear."

But while the work is agreeable and the warnings of nature heeded, the mind works in the way prescribed by its constitution and a break-down is barely possible. Now I don't wish to say that the Missionary's work is not "thoroughly agreeable," but so much of it must necessarily be done under such environment, that through zeal and enthusiasm in his vocation, and the friction and worry in his work, the guards placed at the door of the reserve to maintain its integrity and proper relation to the working force are broken down, the warnings of nature fail to arrest the attention, or are passed by unheeded till the break comes.

In this short piece of philosophy we express the gist and essence of the subject of work and health. Whatever else may be said, can only be the application of the principles here evolved to a particular case,—how to maintain the harmony and proper relation between the energy in reserve and the force expended in work in a particular line of activity and under existing circumstances. With this end in view we proceed to the examination of missionary work, and note the various ways in which encroachments are made upon the energy in reserve and ill-health creeps in. It has been shown that in normal modes of mental activity the reserves are efficiently guarded. That which disarranges normal processes of activity and introduces disorder into mental operations may be summed up in a single word, "Worry," with its friction and wear. Our problem then resolves itself into this,—to search for the avenue by which worry creeps into the work, and

* After having prepared and read this essay, but before the final revision for this occasion (Missionary Conference, Osaka,) I obtained Mortimer Granville's article on "Worry" (the *Nineteenth Century*, 1881). The thought presented in that article is so in consonance with the tenor of this essay that I have quoted some of his clear-cut, pertinent sentences. I also acknowledge my indebtedness to him for valuable suggestions on the subject of worry.

how to prevent it. A problem simple enough in conception, but encumbered by many difficulties in practice. It is an old adage that "an ounce of prevention is worth a pound of cure," and in the problem before us it is eminently true. If we can keep out the *crux of worry*, we shall not need to seek the healing influences of the waters of Spa or Bethel.

I.—IN THE STUDY OF THE LANGUAGE.

We deal with this subject for the present simply from the standpoint of health. The acquisition of the language is of the first importance, without which the missionary is a lame worker. The mechanic must first acquire the skillful use of his tools before he can work with ease or perform a creditable amount of work. So must the missionary first acquire a knowledge of the language before he can labor with an economical use of his working force. At least three years should be devoted to the language before the missionary takes up responsible work.† If he commences responsible work before he is tolerably well acquainted with the people or has a reasonably good command of the language, being conscious of the imperfectness of this efforts, and the uncertainty of the results, he makes drafts on his sensibilities to aid him in the unequal task. His efforts to work become constrained, he labors with great friction, consuming a large amount of forces to accomplish small results. Worry early comes in to add to the confusion and increase the exhaustion. He fails to acquire calm, easy habits of work; and if such habits are not early formed they are but imperfectly acquired in future years. The unnatural, exhaustive habits early fallen into, cling to him, diminishing the amount of work he can do and adding to the discomfort with which he does it. He early falls a victim to missionary "ill-health," and when his labors should be most useful he is compelled to retire from the field to restore his exhausted energies.

Again the labor of acquiring the language and the responsible, trying duties of missionary work are too great to be assumed at the same time. They react on each other by intensifying the sense of the importance of the work and its grave responsibilities.

† After discussing the subjects of "the Missionary's Health," and "The Study of the Language," at the two previous meetings of the Association, the following resolution was unanimously adopted:—

Resolved:—That, whether we regard the Missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese brethren,—it is our opinion that his highest and most permanent success demands that, for a period of at least three years, he should not be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and the people.

The double duty thus early assumed stimulates to increased activity, and is liable to suspend the function of the guards set at the threshold of the reserves. Dissatisfaction in view of the needs of the work and the slow progress made creeps in, the judgment is led captive, while zeal and enthusiasm drive the chafed laborer on in face of peril.

In the problem of maintaining health and with it securing the largest returns in continuous and effective work, the question of getting a proper start, of forming easy and natural habits of work, is of great importance. In a work which must be prosecuted in the midst of such environments as missionary work necessarily is, all elements which lead to exhaustion and introduce worry should be religiously excluded. It is to the interest of the individual as well as the Board that sends him out, to secure the largest and best results possible in the work in which he is engaged. And the most effective effort in that direction will be made by insisting on a sufficient preparation in the language, drill, and discipline in the line of future work, with a gradual taking up of its duties and responsibilities.

There is no settled policy on this point among the different Boards‡ working in Japan. Judging from their methods of work they consider it of minor importance. On the other hand, there appears to be an ambition to shove the new missionary into responsible work as soon as possible, regardless of the consequences. Among the Boards working in Japan, we find one of the older Societies seeing to it that their young missionary takes up some form of work within a year, and has no objection to that work being taken up at once. They also frequently see their new worker fade away and fail in health under the too onerous duties thus early imposed, followed by months of illness and enforced idleness if not by worse results. Another Society sends their recruits forth to their field with the caution "now don't let us hear from you under two or three years. Your business is to quietly get the language and become acquainted with the people among whom you are to work." This Society sees their recruits grow up into efficient workers with health and ability to work when the time comes. While another Board sends their men off with the young American motto of "now we shall expect to hear from you soon." And they generally do both hear from their hopeful recruit and see him too, sooner than they wish. In such a field as Japan, and with

‡ Some of the Boards more recently commencing work in Japan have a settled policy on this point. But few of the older Boards have. There is no settled policy among the different Boards in regard to when it is for a new man to commence work.

Missionary Association
in Japan.

a vocation containing so little of the elements of unhealthfulness as missionary work, such disastrous results§ can only follow some radical defect in methods of work.

II.—THE PROPER ADJUSTMENT OF EACH ONE TO HIS WORK.

The character of Missionary work being such as ~~previously~~ described above how can the laborer best fortify himself against the debilitating influences which creep in along with his work. As a working machine, man is as strong as his weakest point. To render himself more effective he needs to protect and strengthen weaker points. To be forewarned as to the lines in which he will most probably fail is to be forearmed. While we would give to a sufficient preparation the first place in point of time, we emphasize *the proper adjustment of each one to his work* as of the highest practical importance to the missionary in his labor.

In the normal modes of mental exercise, while the mind is acting in the way prescribed by its constitution "over-work is barely possible and seldom if ever happens." That which most commonly exposes the reserve of mental energy to loss and injury is "Worry." "The natural rhythm of work is broken, the machinery is thrown out of gear, and exercise which would otherwise be pleasurable and innocuous, becomes painful and even destructive." The energy employed in industry carried on under these conditions is lavished in producing small results and speedy exhaustion. "The reserve comes into play early in the task, and the faculty of recuperation is suspended." The effort to work becomes daily more laborious, and the unfortunate laborer struggles on in the teeth of peril, till the break comes.

Worry is the bane not only of happiness but of health in all vocations and conditions of life. Some anomalous souls appear to be so constituted that fret and worry is the first thing that springs to the surface when their physical and mental machinery is set in motion. Their niche in the world would be unfilled if they did not supply the fret and worry. For such we have no remedy. What they need is self-control, self-discipline. "But the worry which springs from the business in hand is a needless, though not always an avoidable, evil." Worry is disorder in mental work, and disorderly work is abhorred by the laws of nature which leave it wholly without a remedy." In a large proportion of instances this description of disorder is due to lack of education in brain work. "Men and women with minds capacious and powerful enough but un-

trained, attempt feats for which training is indispensable, and, being untrained, they fail." Success in any department of labor requires experience and more or less training in that special field. The economic use of force in any work requires repeated drill till the effort put forth becomes easy and in a sense automatic. Missionaries entering their field are apt to forget the importance of special training for special work; supposing the only further qualification they need is a knowledge of the language, they are content to substitute "learning for education, and results for processes." Not content to wait for that education which experience alone can give, they are speedily engulfed in environments to which they know not how to adjust themselves, and confused by mental processes which they cannot control. Confusion, fret, and worry are the necessary results; they continue their work in the face of imminent danger, and fortunate is he who within five or six years becomes qualified for full and easy work without a break-down. Even those who break down often fail to gain education by experience. Others again come through these years of training with their health so undermined and their training and education in the line of their work so incomplete that a break-down within the next few years is inevitable. It is one of the essential conditions of success that time be spent in training; and the ability to adjust one's self to the circumstances and conditions of the work without friction or worry, be attained, or no good and permanent work can be accomplished.

The point to be made clear, then, is that the first few years of missionary life should be taken advantage of to secure training and discipline in the line of future work, so as to become adjusted to the environments of the work, that it may be carried on without the expenditure of useless force and worry. Too early taking up of responsibility and work is to substitute zeal and enthusiasm for judgment and experience; confusion in processes of mental activity creep in, smoothness and ease in work necessarily environed with elements of excitement and friction drop out, and that discipline necessary to success and good health is not attained. And if not attained during the first few years of missionary work, it is but partially if at all attained thereafter.

SELF DISCIPLINE IN THE LINE OF WORK.

(I.) SO AS TO EXCLUDE WORRY.

The thing needed then is education and discipline in the line of work, *First, that the missionary may so adjust himself to his work as not to be fretted and worried by it.* None of us go a ~~worrying as a principle~~ and at his own expense. This work has been begun, is carried on and will be successfully comp-

§ See table B, under head of "Broken down in health."

led by Him who sees the end from the beginning. It is a partnership work, and we hold the lesser stocks. Though we fail the Principal stands pledged to carry it on. He has the means and working ability to do it, and that too without our aid. Your worrying and fretting over it as many do is simply an exhibition of lack of faith, an undue magnifying of your own importance and a lack of the proper conception of the part which your Principal plays in it, and of your relations to Him. It is exhaustive, egotistic, and exceedingly foolish.

See No Japanese is led to the truth any clearer because of fret over his moral obtuseness. No native Christian is disentangled from his net of sin and brought into a higher life of Christian love because you worry over it. No student makes a better use of her time because her teacher is annoyed at her thoughtlessness and her inability to see the importance of doing things promptly and well. No ambitious, speculative, self-willed, uneasy native worker or Christian is convinced of the folly of his projects and the wisdom of your plans, or made the more ready to heed your advice from your fretting and worrying over it. Your worry and fret has no effect upon them whatever; when you meet them for the next *sodan* your anxiety in the interim has brought them no nearer you. Its only effect is upon yourself, rendering you more nervous and less able for the work in hand. When you lay down your work, lay down your worry and fret with it, and when you come to take it up again you will take it up with a clearer mind and a lighter heart. The worry which springs from the work, must be met and overcome, if you are to succeed in maintaining health. "What," says one of my patients to me "you would have me make my work an overcoat that I can lay off and put on at will?" Yes, just so. And your ability to do so measures your ability to work and the length of time you can continue in it. The break-down from the worry of the work must be met and prevented.

I am indebted to one of my patients for the following anecdote:—In the early days of his ministry he was carrying on a protracted meeting with only partial success. An old minister, faithful pastor and godly man, in whose Christian character and earnest piety he had the greatest confidence, came to assist him. One night shortly after his arrival, as the young, anxious minister was tossing from side to side, sighing and unable to sleep, his aged companion turned to him and asked if he could not sleep. He replied he could not, "Well," said the old minister, "I advise you to let those sinners go to hell and you go to sleep," and turning back again quickly followed his own advice. But his young friend was utterly

discomfited, unable to understand advice so timely given.

A good old doctor now laboring in Japan, tells the following anecdote of himself in his early missionary days when in China. After being there a short time, he and some of his young missionary associates concluded they must have a prayer meeting to pray for the awakening and revival of the zeal of the older missionaries, feeling they needed a new quickening of the Spirit and to be more imbued with a love for souls. They accordingly did so, and invited the older missionaries to join them, which they very graciously did. But says the doctor, laughing, "I should not have been surprised some four or five years after, if some zealous newcomer had proposed a prayer meeting for my benefit." He had learned to adjust himself to his work, so the over-anxiety, fret and worry were laid aside. So of all those who have remained any length of time on the field. And so must you, if you would continue any number of years in active labor, learn to adjust yourself to the work and let the fret and wear of it drop out. All things considered, he who remains the longest on the field in labor accomplishes the most, even in any given length of time. No one can long continue to labor carrying the burden of fret and wear that some of you do. Many missionaries have yet to learn the Religion of Patience. And by patience I don't mean the virtue of mere passive endurance, for that not unfrequently may be no virtue, but I mean rather that ability which enables us under all possible circumstances, when we have done our best to rest undesperingly and trustfully for the result.

(II.)—AS TO THE USE OF THE FACULTIES OF MIND UPON WHICH THE BURDEN OF THE WORK IS THROWN.

But secondly, the missionary should learn to adjust himself to his work, so that in his labor those faculties of mind which are the least exhausted by the work are the ones which receive the brunt of the friction and do the work.

It has already been shown that missionary work makes heavy drafts on the sensibilities (p. 24). In your efforts to win the Japanese, in striving to bridge over the distance which difference of nationality places between you and them, you endeavor to show your interest in them; in other words you draw on your sensibilities and place them in the front to receive the friction and wear of the work. When you are endeavoring to lead the native Christians into a more perfect conception of Divine truth, to forsake the accustomed practices of idolatry, superstition and heathenish forms of sin and vice which they still often thoughtlessly practise, and

come into a higher Christian life; in exhorting, admonishing, and persuading them, that you may the more effectually influence them, you make large drafts on your sensibilities. When you endeavor to disentangle the net of petty quarrel and squabble, contention, and bickering in the churches, and cultivate love and charity in its place; when you are laboring to induce your native helper to conform to what you believe to be wise and best under the circumstances;—in short in any and all cases when you become fretted, excited, anxious, and worried in your work, if you stop to analyze your method of work and how you adjust yourself to it, you find you are laboring largely through the agency of the sensibilities, while the intellect has comparatively light drafts made upon it. This is especially so in Girls Schools; it is true to a greater extent of lady workers than of the gentlemen, it is much more manifest in the nervous, anxious worker than in the calm deliberate laborer.

The sensibilities are very susceptible to friction and wear; and this form of wear is the most trying and exhaustive. On the other hand the intellect is as void of feeling as a piece of cold steel, friction and wear do not harm it so nor produce such nervousness and exhaustion. The labor of the intellect is always deliberate, cool, collected, and quiet. The amount of cold intellectual labor that can be done is very large; the amount of sensitive, nervous labor that one can endure is small.

The remedy then is at hand and only needs to be applied. Instead of making large drafts on the sensibilities, bring the intellect to the front to do the work, receive the friction and wear, and bring in your sensibilities only to aid and give success to your intellectual effort. *The question of securing the greatest results in our missionary work and maintaining health, is the simple question of reducing the friction and wear in the work and putting that where it will tell the least on the individual.*

OBJECTIONS.

(a.) But it is objected that to labor as herein taught you fail to impress the natives. That as love begets love, and sympathy sympathy, so your manifestation of sympathy and interest in them, begets within them an interest for what you teach, and thus you win them. That to work as herein taught would be to work much less successfully. That there is truth and force in these objections I admit. But they are not so forcible as at first appears. How much do you lose by your ill-health and partial work? by your frequent and long rests? And finally by being compelled to return home for a time? Much every way. You can take a

good lesson from your native helpers on this point. Their effort is generally characteristic of Oriental ease. They gaze and wonder at you in your nervous, noisy way it is true, but how much of it is astonishment and simple wonder at your theatrical efforts. Besides, there are other ways of showing them and impressing them with a sense of your interest in them. A constant readiness to instruct, a willingness to attend to their wants and do them good, is more potent than the fencing to coquetry of the sensibilities to the same end. Besides, I only insist upon such a disposition and use of your powers as secures the greatest amount of efficient work, and that will always be found when the greater burden of the work is thrown upon the intellect and the sensibilities are but lightly taxed.

(b.) But again others object that this cannot be done. It is only necessary to watch many of you in your work, and see how you throw out your sensibilities to the front, to be rasped and fretted by the many points of friction constantly occurring in missionary work, and observe how you recoil and wear out under it;—to see how unwisely you distribute your forces;—it is only necessary to observe this, to know that if you protect the reserves of nervous energy, it must be done. Why some of you spend as much nervous force in an hour's work as a judicious, wise man would in an ordinary day's labor. You must learn to husband your nervous strength. You should not be willing to make such an acknowledgement of your weakness, that in the front of the contest that is long and hard, that you cannot so dispose of your working forces as to shield the weak and use the strong. In this as in other matters of self-discipline, he who wills shall win. In the scientific and commercial industries of life how does a man labor to train and discipline himself that he may obtain full development and control of all his powers. And is the contest in which we are engaged less deserving of the same patient effort to secure success? During the first years of missionary life, while endeavoring to obtain the use of your tongues and ears, the young missionary should drill himself in self-control and how to adjust his forces, that when he comes to labor, he may not be overcome or continually baffled by the unskillful use of his powers. But with the nervous no tame, half-hearted efforts will secure success. I have seen this tried sufficiently to know, that he who will patiently and perseveringly strive will succeed.

Working by making large drafts on the sensibilities not only renders the labor much more exhaustive, but is further objectionable in that it is liable to narcotize the sense of weariness and allow

the reserves to be appropriated. The exhaustion shows itself in uneasiness and excitement. The natural rhythm of mental activity is disturbed and worry creeps in to add to the confusion. We may at once wisely fortify ourselves by concluding that the reserves will not be effectually guarded in the line of the sensibilities, but that they must be protected by intellectual labor.

I received an urgent call one morning to visit one of my patients. He was one of those earnest, zealous workers, who shield their intellect with tenderer emotions of their sensitive nature in their labor; and as a result he had exhausted his reserves, so he was unable to work and was growing worse and worse under a fever of fret and worry. I found him much excited, bathed with perspiration and in a nervous tremor. This had been his condition all night, unable to sleep. As I had repeatedly gone over the nature of his work with him and given my instructions, I felt annoyed at this exhibition of folly and lack of self-control. I ordered him a glass of brandy and breakfast, and left telling him the issue was in his own hands. I called in during the evening and went over the nature of his work once more, giving my advice, and left with a half-hearted promise that he would follow my instructions. Early the next morning he came into my study with a cheerful smile on his face, saying there was something in his ease I had not yet found out. Last night after I left he began to fret, and sweat, and tremble and could not sleep as during the night previous. The condition he felt was growing desperate, something must be done. He and his wife consulted and as a last resort held a prayer meeting. He prayed that God would take this work and carry it on for he could not, just as though God never had agreed to do so. He became calm and composed, went to bed and had a good night's rest. And now he wanted to know if it was necessary to continue treatment longer for he was perfectly well. I informed him I was glad to know that God had led him to see that he could be helped by the means Providence had already placed within his reach. That if he would trust God more and himself less, let God do the fretting and he be calm and composed, he would in time be able for work again. If he could thus adjust himself to the situation, once cast his cares on God, compose himself and drop his worry, he could again, and repeatedly till it became habitual. It is not that it cannot be done, but fretters are wedded to their infirmities, and fret and worry they will, many otherwise good men and women, missionaries at that, are content to do half-work, drag along in discomfort, and even break down through the exhaustive influences of worry, rather than guard the

reserves of health and happiness by breaking off the evil habit. To form a habit of doing one's work lightly and cheerfully, is of inestimable value to those engaged in hard, anxious toil.

Some persons find it more difficult to adjust themselves to some departments of work than others, much can be done by each one engaging in that work to which he can best adjust himself. This will generally be found to be such as his natural tastes and qualifications lead him to take up. In a missionary field there is diversity of work to meet the diversity of individual talent. To engage in work one is ill adapted to either by nature or education, though taken up from a sense of duty, brings friction and worry, with its necessary exhaustion and ill health. In general our efficiency as missionaries depends upon the health we enjoy, and the ability we have as workers. In other countries where climatic influences play so large a part in prostrating missionaries and in producing inability to work, it is not equally true, but in Japan where such influences are slight, and where the mental and social character of the people is such as to intensify the work as it does in Japan, missionary labor is largely gauged by the manner in which the laborer adjusts himself to his work. Missionaries to this people are called upon to think and labor in ways which hitherto they have been unaccustomed to. And as Sir James Paget has well said with reference to mental adaptability in scientific work, that "Advances change the circumstances of mental life, and minds that cannot or will not adjust themselves become less useful or at least must modify their manner of activity." So the missionary to this people finds himself in a field of new mental activity, and he who cannot or will not adjust himself to his new work, must be content to be driven from his work and often from the field by failing or drag himself along discouraged by the small amount of work he is able to do and the discomfort under which he does it.

Europeans in the employ of the Japanese government and business men generally enjoy good health and like the climate. And there is no reason why the missionary may not equally enjoy good health and working ability, if he properly adjust himself to his work. If the man of business retains his health because his labor is less exhaustive and the responsibilities of his vocation bring less anxiety and worry, the missionary can wisely engraft these elements of success into his own habits of work, by sloughing off the elements of exhaustion and timing his labor to his strength. A few men in the employ of the Japanese have broken down in health, and been compelled to leave the field, suffering from the same

symptoms that missionaries do. They have always been those who chafed under the restrictions imposed on them, fretted under the difficulties of having the work entrusted to them properly done. Generally they have been the best and most honorable servants the government employed, but the friction in their work was an element of exhaustive activity which they failed to adjust themselves to, and to which they were compelled to make a final surrender.

III.—AN UNDUE MAGNIFYING OF THE IMPORTANCE OF PRESENT WORK.

An undue magnifying of the importance of the work in hand and an inadequate conception of the importance of future work at unreasonable times, and to continue on in work that ought to be dropped for a season of relaxation and rest.

It is a common thing when called to give medical advice for those feeling somewhat unwell and not able for full work, to be told "If you can only help me along till I get through this piece of work I shall be glad and I'll take it easier then." And when I urge the necessity of dropping the work now and resting for a short time, it may be for a few days only, I am told, "Oh but I cannot, it is so important, it must be done." And yet it is such that it can be dropped or put off for a time just as well as not, so far as the work itself is concerned and to the benefit of the worker. But he so magnifies the importance of the work in hand that he cannot see the importance of adjusting himself to his present work so as to secure health for work in the future. It is short-sighted and injudicious economy. And again, when I have patients lay their work before me I am generally able to tell what work is the most trying on them, and when I advise them to drop this or that work, "Why, it is the very work they cannot drop," and yet most likely it is the least important work they have on hand. It is the work they are anxious about, they fret and worry over it, and hence the work they ought to drop, but on this very account they magnify its importance. In this state of nerve-tire I find patients very poor judges as to the importance of the work they have on hand, and equally deficient in disposition to follow judicious advice. This state of nerve-tire, more or less intensified, is a common condition in missionary circles. Those in this condition may be in apparently good health and able for a reasonable amount of work that has none of the elements of worry in it. But they have drawn upon the reserves till the residual force fails to give stability to mental activity. They are in a state of nervous irritability, and when any thing occurs that is trying, at once their sensitive nervous spring to the front, they are rasped and fretted

by all points of friction therein, and are immediately prostrated and unable to work. They are in a state of "*unstable equilibrium*" as to health and are disqualified for work requiring self-possession, deliberation, and calm thought. They have no reserve strength for trying work. As such occasions are liable to occur in any field, and especially so in this, a missionary should always have a stock of energy sufficient to furnish working-force to meet the occasion without being prostrated. In this state of nervous irritability, I find missionaries poor judges of their working strength or the comparative importance of their work. And the tenacity with which they cling to their work is only equalled by its folly. However important the present work may be, the future will bring just as important work with it and much more of it. In my experience I know of no case in which the work in hand was so important that one was justified in crippling his future ability to work by doing it. Experience is constantly showing it to be the poorest economy. To keep ourselves in the best condition for work even at the sacrifice of present apparent important work, secures the broadest returns and the greatest efficiency. You should learn to bring the powers of reason and persuasion to bear upon yourselves, and be guided by them in the work you do and in your adjustment to it.

A few years ago I was called on to prescribe for one who was not feeling able for present work. After hearing his case I advised him to drop his work for a few days and go off to the mountains. But, "Oh no, he could not think of that. He had a sermon to preach to-morrow, his class was just beginning to be interested, the subject they were on now was very important at that stage of their Christian advancement, and so on, and so forth, he could not do it at all. Couldn't I just give him something to help him on for a few days till he got over this pinch?" "Yes, I had given my advice, that was better than any drug." But he didn't want that. The next day the audience looked at him in wonder as he with nervous excitement strode through his sermon. As we were leaving the house he remarked, "I think, doctor, you were mistaken in your judgment of me yesterday, indeed I am quite sure you were. See what a large attendance and attentive audience we had to-day. It is really encouraging, I got warmed up down to my very boots. I never felt stronger and better in my life, why I believe I could jump forty feet." I replied, "you will know more about that within twenty-four hours." The next day he sent for me. I found him in bed, where he ought to have been instead of preaching that rousing sermon the day before. He had not been

able to sleep during the night. He was sighing and tossing, nervously prostrate, and fretting because he could not teach his class. He could not see why it was. No, "the ways of providence are past finding out." Some ten days passed before he could again meet his class, and then he did so under the remonstrance of his medical adviser. And thus he went on till he was driven from his work and finally from the field. This is but an exaggerated example of a physician's common experience among missionaries. In this you can each in a measure see a shadow of himself.

IV.—A PROPER PROPORTIONMENT OF TIME FOR LABOR.

A proper proportionment of the time devoted to work is essentially necessary in labor making large drafts on the nervous energy. Five or at most eight hours of mental labor per day, is as much as most men can endure for any length of time without marked impairment of health. Missionaries spend from three to five hours in the study of the language, translation, or whatever work they may have on hand and then, the rest of the day and part of the night in receiving and talking with callers, attending to their petty wants, and having long and perplexing "*sodan*" with them. The time thus spent is not regarded as work, and yet a large part of the day is often filled up with such labor, and that too of the most trying and exhaustive activity.

It is no uncommon thing when persons apply to me for relief because they cannot work or they cannot sleep, and I say "you have been over-working,"—they dislike to be told that they are wearing down with "fret and worry" it grates on their already well worn nerves;— it is no uncommon thing to be told, "Oh no, I have been doing next to nothing at all. I have not been working more than two or three hours per day." But on further inquiry, I find they have been spending the day and often part of the night in wearisome "*sodan*" with the native Christians. This phase of the work is often peculiarly taxing in the care of the churches, in our schools, and especially in Girl's Schools, where it is a continued tax and exhaustive strain of listening to this one's requests, attending to that one's wants, and seeing that all are making such use of their time as makes a school a place of discipline and culture. Here the lawless intrusion of petty wants is allowed to be a constant draft upon time that should be one's own.

Systematic labor is healthful. "Disorderly work is abhorred by the laws of nature." Each one in his work should systematically lay out the hours for labor, and rare indeed should be the exceptions when labor and care are allowed to encroach

upon time allotted to relaxation, rest, and exercise. Especially should night work be avoided as far as possible. This can in general be thrown upon the native helper. The Japanese with all their outward good manners are very exacting in their intercourse with missionaries. They know nothing of the importance of a systematic apportionment of time, are lawless in making their calls as well as unreasonable in their demands on one's time. Many missionaries foster this lawless tendency by making appointments for interviews and "*sodan*" outside of hours allotted to work. Others again, fearful of giving offence, and anxious to embrace every opportunity for doing good, will allow the natives to intrude upon them at the most unreasonable times. The lack of proper proportionment of time for labor, and the want of sufficient firmness in carrying it out, allows confusion to crowd into mental activity with its accompanying worry and waste of nervous energy. Much is lost and nothing gained by allowing work to be imposed on you at unreasonable times. The only accurate way of computing the number of hours spent in work, that we may know the strain on nerve and its effects on health, is to consider all the hours spent in such activity as hours of work; and even more, the hours spent by the wayside in conning over Japanese, or on your bed in thought and worry instead of quiet sleep.

The constant draft of this continuous work gradually undermines the reserves, till frequently a sudden collapse occurs. He who runs his engine to the full capacity of its power must lie by frequently and long for repairs. Observing that one of my young missionary friends was growing gradually more and more anxious and careworn under his continuous work of the study of the language and the missionary work he had too early taken on himself, I took the liberty to give him some timely advice. But, "Oh no! he was perfectly well, never was in better condition for work, was not anxious about his work, and most of all was not over working. Statements which the lines of his face had been more and more contradicting for the last few months. He was very desirous of quieting any apprehensions I might have as to his future health; and I failed to convince or warn him of his danger. A short time after this I was called on to give counsel in his case. His attention had been suddenly arrested by the pressure of a great weight on his head, he could not work, his thoughts wandered. After an enforced idleness of a year or more he was gradually able to resume work.

V.—EXERCISE AND DIVERSION.

To men as intelligent as missionaries are we might suppose that it would be unnecessary to mention the

necessity of daily physical exercise, but experience shows that practically this would be an unwarrantable assumption. While preaching the Gospel of Christ to the heathen, the gospel of living in a measure drops out of mind. The current of physical life stagnates, and mental activity becomes muffled under the influence of sedentary habits. The lack of use produces weakness and disease. Mental labor must be sustained by a due amount of physical activity. Our systematic plans for hours of labor must provide for two or three hours of appropriate physical exercise every day. This should be taken in the way that will secure the best results. Light sports which give physical exercise and afford amusement stand first. If the laborer fails to meet the demands of his nature in this respect, his persistent toil in narrow routines of thought and activity soon reveals itself in lines that tell of the burdens that are being borne. In Japan where the incentives to missionary labor are such that one's work is only limited by his time and ability to labor, the tendency to constant toil must be met by judicious restraint. The remedy is to face the fact and wisely time the labor of to-day not for the present but for the future. When fret and worry creep in recollect they are calls not to continued work but to relaxation, exercise, and recuperation.

All who are engaged in anxious, worrying toil, such as missionaries generally are, in addition to physical exercise, require some healthful mental diversion. The mind tires of the monotony and needs diversion to give it healthful elasticity. The signs of failing energy and strength may fail to arrest the consciousness of him who determinately drives on absorbed in work. This is why so many missionaries make light of timely suggestions regarding their health. They have no realizing sense of their condition, and are not made aware of it till the break comes. It is a man of extraordinary physical and mental organization that can thus be absorbed in work for even a few years and not suffer from it. That the mind may have proper elasticity in its labors, and that the individual may perceive the signs of weariness as they crawl upon him, he must have suitable and appropriate mental diversion from his absorbing work. If this is not secured, the jaded laborer's attention may first be arrested by an uncomfortable pressure on the top of the head, a continuous ache in the back of the neck, or a rebellious stomach that refuses to do duty. If his doctor will only "give him something" to take the pressure from his head, the ache from his neck, or cajole his refractory stomach into subjection, he "will be all right again," or perchance he loses all desire and interest in his work. He doesn't feel tired, no, he

"is perfectly well," but has such a disinclination and disgust for work that it is only with a trying effort of moral persuasion and a keen sense of religious obligation that he lashes himself on to work. He may grow despondent, fancy he has fallen from grace, that he has lost all missionary zeal and is not fit to be a missionary. Possibly he is not, but this is no evidence of it. He is too far exhausted to be in a fit condition to do mental work or contend with worry.

An hour or so of suitable mental diversion every day will break up the monotony and bring relief from absorbing anxious labor, so the signs of "nerve tire" will be timely perceived and the laborer will be in ^a mental and moral condition much more likely to respond to the warning calls of nature. The harder the labor and the more anxiety it brings, the greater should be the number of hours devoted to mental diversion and the more religiously should they be observed. You may say it would be degrading to your high calling to thus flit your time away in exercise and diversion, and that you are not sent out to thus waste away easy hours. Neither are you sent out to worry and wear yourself out with ill-advised work and cut short your years of labor and usefulness. That course which secures the greatest amount of healthful and effective work is the most judicious and wise. Over-work is impossible so long as the effort made is easy and natural, and that the effort be such, the bow must be appropriately unstrung to maintain its normal elasticity. The proper division of time into hours for labor, exercise, and diversion will not be fallen into haphazard, but must be systematically provided for and persistently kept up. And to secure the best results the exercise and diversion must be so provided for, that the object for which they are followed drops out of mind in the pursuit.

VI.—RESTS AND FURLONGHS.

The long summer rests habitually taken by some are not to be encouraged. As I have observed their effects they lead to dissipation in work. Those who indulge in them do not stand the work any better, if as well, as those who do not. They are one of the means that tend to narcotize the guards that the reserves may be appropriated. Looking forward to the long rest of the summer, the laborer spurs himself on to increased activity while the function of the warning sense is suspended, thinking he can regain lost energy during his vacation. But frequently he finds his vacation has not brought him his wonted working ability. It is no unusual thing to see such persons dally along a month or six weeks after they return before they can take up full work. The great objection to be urged against such rests is

that they break through the normal modes of work and maintaining health. They tend to form and perpetuate habits of work which necessarily lead to a break down. The only safe rule is to follow in the way prescribed by our physical and mental constitution, and so time our labor and rest as to make long vacations unnecessary. Rests are only checks to excessive activity. And the necessity of long rests is a reproach to a normally constituted mind. We should seek to maintain our health and obviate the necessity of losing time in distracted efforts to regain it. In a climate such as Japan, a gradual dropping off of work as the warm season approaches, with a month or six weeks vacation during the hottest weather is all sufficient.

In regard to furloughs and a return home, I am convinced that a missionary's highest interest requires, and the greatest efficiency in his work will be secured by, a return home at stated intervals. My observations had led me to the conclusion that the first furlough ought to be taken at the close of about the fifth or sixth year, and that after that once every eight or ten years. After tabulating the statistics obtained from the different missions and analysing them with reference to this point, I am still further confirmed in my views. These statistics giving the results of one hundred and seventy missionaries, laboring during periods of from two to twenty-four years, give as a result thirty-four "broken-down" besides many other failures in health, as the result of missionary labor. These thirty-four break-downs, though very many more than they should be, is still rather a small number from which to make deductions claiming scientific accuracy; yet the number is sufficiently large from which to draw important conclusions. The line of break-down from these thirty-four cases, like the thermal line on a fever chart, presents quite a uniform curve,* the two highest points of which culminate in the fourth and eighth years from landing on the field or the last furlough home. The ladies break down sooner than the gentlemen. This is not so clearly* shown in the consolidated table but appears quite distinctly, when the individual cases are spread out before you. By concentrating his efforts principally upon the language, and avoiding responsible missionary work for the first three years, this tendency to break down during the fourth year can be pushed along to the fifth or sixth year. Against the completion of the fifth year, if the missionary has been judicious in the use of his time and in husbanding his strength, his health will be but little impaired, he will have a good working use of the language, is tolerably well

acquainted with the people, and has had some experience in missionary labor. By taking a furlough home at the end of this time of at least one year, he will have the best preparation for the trying work of the future. And if he has gained knowledge from experience, and self-control from discipline, we may reasonably expect him in future years to maintain his health and thus secure the greatest amount of effective work.

The expense of such Board regulations is at once objected to, but the greatest efficiency in work is of vastly more importance than the expense. The money expended is but the means to an end, and that end is effective work. The present haphazard, unsystematic methods of most Missions and Boards is attended with the greatest expense and the poorest returns. Some of the Boards working in Japan have lost more time and expended more money in caring for their broken-down missionaries, than would cover the loss in time and expenditure of money required to carry out the recommendations here made. Again, I observe that many who do not break down, begin to fail in health after the fourth or fifth year from entering upon their work. They remain on the field, yet are reluctantly obliged to spend more or less time in partial work, while the physical discomfort and dissatisfaction of mind experienced, is an element by no means to be overlooked. Very many of these cases would, against the expiration of eight or ten years, have accomplished more for the means expended, by a furlough home at the close of the fifth year. Sixty-nine years,† or more than one-fifteenth and a half of all the time put in by the combined missionary forces working in Japan, has been spent in partial work, enforced rests, and furloughs home, by those broken down in health. The time thus lost by one mission is more than can be made up by their present large working force in one year and a half. This great loss of time demands the serious consideration of the missions laboring in Japan. Over ninety thousand dollars (\$90,000) have been expended in distracted efforts to regain health thus lost. This great expenditure in worse than useless channels should demand the careful attention of Missionary Boards to see if there is not some remedy for this nonproductive outlay of means. One of the Boards working in Japan, has, within the last eight years, expended more means in caring for broken down missionaries than is required to meet the whole expense of their large missionary work for a year. In other words, more than the one-eighth of this Board's expenses for their mission in Japan has gone

* See table B.

† See table A. asterisk (*) note.

in the nonproductive channel of caring for their workers, broken down by ill-timed missionary work. The ratio of those who have broken down in health to the whole number of laborers in the field is five and one-third, or in other words, for every five and one-third, missionaries in the work, one man has broken down. Of two Boards doing a large work in the Japan field, one man for every two and a half of the working force in the field in the one, and for every three and one-third in the other, have broken-down in health; nor is this all,—a break-down in health is a severe calamity to the individual. The health and vigour lost by a break-down is but slowly regained, and not unfrequently is never fully restored. The broken-down missionary is liable ever after to be a lame worker.

A study of "Board Regulations" and "Missionary Ill-health" with reference to loss in health, time and means is not fruitless, but affords valuable lessons on this important point. The lack of appropriate and wise Mission and Board regulations is responsible in no small measure for these undesirable results. The break-down in health should be met and prevented not only by the individual but by the mission and Board whose worker he is, at whatever expense of means and loss of apparent necessary work, as being the wisest and most economic application of means to ends. I appeal to the missionary bodies working in Japan, and hope I do not appeal in vain, for a careful consideration of these matters. In my judgment, after a careful study of this subject, the most important steps toward securing health and effective work will have been taken when Mission and Board regulations relieve the missionary of responsible charge for the first three years and require him during that time to devote his strength to acquiring the language and becoming acquainted with the people, the first furlough home about the close of the first five years, and after that once in about every eight years, and rare indeed should be the exceptions when deviation is permitted; further than this the responsibility and success must in general rest with the individual. We should gain knowledge by experience, and we often do gain wisdom by our mistakes and failures. But in regard to the question of maintaining health, as well as in respect to other matters, every man coming to the field is in a large measure left to gain wisdom by his own failures. It does seem as though most missions represented here to-day have had sufficient experience, either among themselves or through that of their sister societies, to enable them to incorporate the wisdom thus gained into wise mission regulations, that shall give the young missionary the advantage of the experience thus gained,

and place him in the most favorable circumstances for maintaining health.

Cut off as the missionary is in a great measure from scientific, commercial, and literary influences, his associations being limited to a small circle, and those generally of his own class, and his labors being confined for the most part to narrow routines of thought and activity, he becomes channeled in thought and feeling. Nothing will break this up but a return home to mingle for a time in other and larger circles. He should adjust himself to his work so that his health does not demand it, but to be a liberal, strong, and able-minded worker he needs it. So also, spiritually, he occasionally needs to mingle with the fullest and highest religious thought and feeling of Christian communities at home.

Short rests, however, are frequently necessary and should be encouraged. Short rests well timed will accomplish all that rests are designed to accomplish, by checking the tendency to excessive work and breaking up the worry. Often a few days only is all sufficient. When the work presses you, when you grow weary of it, and it becomes more and more an effort to work, especially when you find yourself fretting and anxious about the work on hand, then drop it for a few days and go away from the calls to work. And above all drop your coat of fret and worry at the gate, for if you take that along you may as well stay at home. And when you return be careful not to take it up again. It is only a weight and hindrance. You will find your trying work has lightened up much during your absence, knotty questions have probably solved themselves. A little time is a great help on such occasions. Occasionally a few weeks, and sometimes a few months vacation becomes necessary. But if not properly taken and due precaution is not exercised the time soon comes when such rests as can be taken on the ground are only a waste of time.

But allow your medical adviser to decide when you are to rest and how. If you take this responsibility upon yourself, your rests are so long and often postponed and so ill-advised when taken that you are not profited by them. You are in no condition to judge for yourself. Laymen are notoriously ignorant of the laws and conditions of life and health. Every man is a consummate quack in his own case. You go to your physician when you are sick to make you well. If his services are of any avail in sickness, may not his judgment also be worth more than your own to aid in keeping you well? If your physician is an "*engine of cold logic*" as he should be; in those lines of thought in

which he is accustomed to think and work, his judgment ought to be more valuable than your own, especially upon a subject in which you have spent but little thought and have no experience to guide you. You receive his pills and physic very gracefully, but you want none of his advice. The reason why physicians' advice is so poorly followed is largely to be accounted for from the fact that the laborer is not aware of the nature of the case and the danger he is in, and again because he very self-complacently supposes he knows as much about this matter as his medical adviser. The old adage that "after forty every man is either a doctor or a fool" would apply to missionaries at a much earlier age. To advise him as to his health is to have a discussion on the comparative merits of this remedy or that measure. As I once heard a medical friend of mine remark to a missionary for whom he was endeavoring to prescribe, "Oh, I never come here but in the capacity of one to a medical consultation." I speak thus strongly because my experience warrants me in so doing. I can count no less than twelve persons for whom I have been called to give medical advice, every one of whom were timely and repeatedly warned of the probable results of their method of work, none of whom would be advised, and every one of whom have been compelled to leave the field; and more than half as many more who have been compelled to lie idle for months from the same cause. These all failed from an improper adjustment of their work. Other causes excepted, had they followed the advice given they might still be standing in their places and able for their part of the work. Missionaries would rather have their own way and fail, than follow good advice, be healthy, and succeed. There is a kind of sympathy and satisfaction coming from being considered so zealous and having fallen a martyr to the cause. Yes, you "glory in your infirmities." You protest against this I know, but I read your actions not your words.

Health is to be maintained and ability to work secured by a constant attention to little things, not by doing any great thing. Many Syrian generals are to be found within missionary ranks. They expect the prophet to do some great thing, to come out and strike his hand over the malady, and recover their infirmities with his pills or a prescription for a vacation and travel; but to dip themselves seven times per day in the Jordan of common sense by complying with the details of nature's laws in the line of health is distasteful. A worthy missionary called at my office some time since asking my advice. I went over his work with him and gave my advice as I had repeatedly

done before. When about to leave he remarked he would think over the matter and probably do as he had done before, take his own course. I replied that he had been practising quackery long enough upon himself and only grew worse, that it was high time he was becoming willing to follow judicious advice. That if he did not consider my judgment more valuable than his own why did he trouble me with his case. Another, about to take a vacation, asked my advice as to what he should do to render it most profitable to him. He returned complaining he had not been benefited in the least, but was rather worse. On learning what he did, I informed him that had he set himself to violate all the instructions given he could not have succeeded better. These are but some of the peaks that stand out a little from the mountain chain of a physician's experience in his practice among missionaries. It is one thing to give a man advice you know will benefit him if followed, it is another to induce him to follow it.

My experience as a medical adviser of missionaries, with all the ill success that has attended such labor, justifies me in asserting that, excepting other causes such as are common to all classes, a missionary can adjust himself to his work so as to maintain his health, and with it attain the largest success in his work. My success in this line warrants me in offering to undertake this task for the missionary upon the condition that he will reasonably comply with my requests and follow my advice. He who will labor to maintain his health with one-third the zeal that he enters into missionary work will succeed. One thing needed in missionary circles is a code of honor in things pertaining to health. That if a man fails to adjust himself to his work, does not reasonably husband his strength, does not follow advice timely given and loses his health, he loses *caste*. Till this becomes the sentiment in missionary circles not only in thought but in deed, will we continue to go on in the same disastrous way that we have gone hitherto.

It is objected that the scheme of work and health here presented is Utopian, and under present circumstances cannot be attained. But I do not present the philosophy of a "complete life." I only urge such an adjustment of each one to his work as will secure the highest and best results. The amount of time lost and money spent on account of ill-health as the result of missionary labor in Japan shows that something is radically wrong. The loss not only to the cause but to the individual should arouse each one to see whether there is not a remedy for this waste of time and treasure. The person suffering from

missionary ill-health is an expensive laborer, not only in that he loses so much time, and so much money is expended in restoring and keeping him in health, but also because much of the labor he does is deficient in quality and productive of small results. While you plod along in your work gathering up so much of its sourness and tarnishing its sweetness by ill advised work and ill-health, you should recollect there is a higher and better way. While you preach the Gospel of Christ to the heathen you should strive to practise the higher philosophy of living in your own lives, and it will be found that you can get nearer to it than you had ever thought.

III.—ADVICE TO MISSIONARY BOARDS.

Physical and Mental Qualities needed in Missionaries.

I am often asked to give advice as to what physical and mental qualities were desirable that missionaries sent to the Japan field should have to enable them to withstand the climate and endure the work. My experience in advising Missionary Boards on this point has been very unsatisfactory. It is about as difficult to get men to accept and act upon advice at that end of the line as at this. There has been and is now as good material on the ground as we need reasonably expect to see in the future. If we cannot succeed in getting those on the ground to live and adjust themselves to the work so as to maintain health, I have but little hope that we shall succeed any better with those who may be sent out in the future. While much can be done by the Board's making a good selection of the persons to be sent abroad, and by prescribing the conditions upon which they can most wisely take up the work, yet the place to labor to secure success in this line most decidedly is here on the ground. It is not advice that is needed, there is generally plenty of that given, but what is needed is a more just appreciation of the value of advice and the importance of the following it. When we as missionaries succeed in getting our members to follow advice given, we will succeed in securing health in missionary circles so far as the effect of the work is concerned, not before.

But were I to offer advice to Missionary Boards on this matter, it would briefly be that such persons only be sent as missionaries ~~as~~ secure a policy in the best life assurance companies. And that the examining physician be of those who examine for said companies. If the examining physician be selected by the Board, the probabilities are that he will be a man more noted for missionary zeal than as an expert examiner, and more for his piety than for wisdom and discretion in the line of his duty.

With such an one, the desire to go as a missionary covers up many physical weaknesses, it prevents a thorough examination. "God has called you to be a missionary and Providence will take care of you in the field." But we see that "Providence" does not take such care of missionaries in the Japan field. And this so-called "Providence" calls men to leave their fields and go home, often having accomplished but little more than help to deplete the treasury. I know of no reliable basis on which to place this matter than good business principles. A physician of the best intentions is liable to be biased by the fact that the applicant has been sent by the Board. Most of the examinations made at the request of Missionary Boards are mere shams.

In addition I should advise that men be chosen for their physical and mental adaptation and ability rather than from their burning zeal for the foreign work. To maintain health and be a successful missionary a man must possess more judgment than enthusiasm and more discretion than zeal. Enthusiasm and zeal are good qualities in a missionary, but to these you must add that which is better, judgment, wisdom and self-control. The burning fire shut up in the bones that cannot be controlled only consumes vital energies and speedily produces failing health. We need men who can stand and face the white harvest and the many calls to work and yet with cool deliberation preserve their strength for future work. We want men sent for their cool deliberation and self-control rather than for their zeal and enthusiasm. We need men who are intellect rather than a "bundle of nerves." A nervous, excitable, uneasy person will fret and wear himself out in from six months to three years in Japan. Again, since the missionary is called to labor in new and often under very trying circumstances, he should possess an easy and wide range of mental and physical adaptability. He who does not possess this ability to a large extent will be worn out with friction and worry in distracted efforts to secure results in his field of new activity. Hence Boards will consult their pecuniary as well as the highest interest of the cause by seeing that such men are not sent abroad. And with all this the new missionary should be sent forth with the understanding that for the first three years at least he is to devote himself to the study of the language, becoming acquainted with the people and disciplining himself in the line of his future work before taking up responsible missionary labor.

One mistake often made in sending persons to a foreign field, is in sending those who are too young and immature, not only in experience but in physical and mental maturity. But few persons under

thirty are physically and mentally prepared for the hard, anxious work which soon devolves upon a foreign missionary. If he has acquired the language and has some missionary experience against thirty, his future is so much the more hopeful. Especially would I insist upon it that no single lady be sent out under twenty-four or twenty-six. The strain which comes upon a single lady in coming to and engaging in foreign work is much greater than that which falls upon her married sister. It is unwise and hazardous to thus send forth a single lady of eighteen or twenty. Those who have had their health impaired by confinement and hard study in completing their education are in a poor physical condition to go forth to engage in foreign work. So also those whose nerves are worn thin and health generally impaired by teaching are in no condition to go abroad. Nor those who have impaired their health from a few years of ministerial and pastoral work. When Missionary Boards have complied with these conditions, they have thrown about all the safeguards around the future health of the new missionary that they can reasonably be expected to. The issues as to health from the effects of the work must then rest with the individual himself after he reaches his field.

In these respects it is possible for the different Boards to learn much from the practice and experience of each other. Much also can be learned from the civil service of various Governments in foreign lands. In this respect Missionary Boards appear slow to gather wisdom from experience, either their own or that of others. The children of his world in their generation are often wiser than the children of light.

It may seem like a base analysis to subject a

prospective missionary to, to examine his mental and physical qualities as you would a horse you were about to purchase; to feel his muscle, tease his temper, test him at trying work to see whether he chafes under it or kindly adapts himself to the strain, and thus determine whether he is adapted to your purpose, that you may know whether it is well to send him to a foreign field. And yet it is a wiser plan and attended with less expense than the present Darwinian plan of "the survival of the fittest." It is the practical test which all in time must necessarily face. Instead of asking an applicant if he felt impelled to go out from the missionary fire burning in his bones I should ascertain whether he felt the necessity of taking physical exercise every day, if he understood the value of mental diversion and natural, easy work, if he appreciated the necessity of guarding the reserves of mental energy so as to give proper elasticity and system to the processes of mental activity, whether he possessed the power of ready and easy adjustment and smooth adaptability to new and untried circumstances, and whether he was a good eater and a good sleeper. And since the mind is largely influenced by the stomach, and the temper and working ability of the stomach depend largely on the quality of the dinner; if the applicant were a lady, my first question would be could she make *good bread*, cook a good roast of beef, and get a good dinner. Whether she was so familiar with culinary work that it was a drudge and a duty, or a pleasure and delight. Not a few have failed from lack of these qualifications; but those who have failed from lack of enthusiasm, zeal, or Christian virtues are not often found on missionary fields.

WALLACE TAYLOR.

STATISTICS OF THE DIFFERENT MISSIONARY BOARDS WORKING IN JAPAN.

TABLE A.—MISSIONARY WORK:—"MISSIONARY ILL-HEALTH."

MISSIONARY BOARDS.	Date of commencing work.	Time on the field.	BOARD REGULATIONS.			MISSIONARY WORK.												Returned home.		"MISSIONARY ILL-HEALTH"; wholly or chiefly as the result of Missionary labour. ³																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
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Does the Board require its Missionaries to pass a physical examination before being sent out?			Missionaries, after reaching their field, are expected to take up Missionary work?			Does the Board require (or permit) its Missionaries to return home after a certain number of years' service?			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.			M.			F.			Sum.		

NOTES TO TABLE B.

TABLE B.—MISCELLANEOUS CLASSIFICATION.									
Those who broke down in work (wholly or chiefly as the result of Missionary labor), as to time.									
Broke down during the—1									
	1st year.	2nd year.	3rd year.	4th year.	5th year.	6th year.	7th year.	8th year.	9th year.
Males.....	1	2	2	4	4	2	0	6	2
Females...	1	2	1	2	0	0	4	1	0
Sum.....	2	4	3	6	4	2	4	7	2
Ratio.....	$\frac{2}{34}$	$\frac{4}{34}$	$\frac{3}{34}$	$\frac{6}{34}$	$\frac{4}{34}$	$\frac{2}{34}$	$\frac{4}{34}$	$\frac{7}{34}$	$\frac{2}{34}$

Those who joined the different Missions, yet failed to become workers.²

Number.	Ratio. ³
8	$\frac{1}{17}$
6	$\frac{1}{14}$
14	$\frac{1}{16}$

TABLE C.—IN MONEY.

IN MEANS DURING THE TIME OF ILL-HEALTH.

In the Field. ⁸		In Furlough Home. ⁹
Those who did not return home.	Those who returned home.	
M.\$1,550	M.\$13,900	M.\$60,500
F.\$1,800	F.\$ 3,000	F.\$ 8,000
Sum...\$3,350	Sum...\$16,900	Sum\$88,500
		Sum total \$88,750

1 This table includes two cases which do not appear in table A under the head "Broken down in health." (a) One who broke down the second time, returned home, and left the Board. In table A, this one (for sufficient reasons) is enumerated with those who returned in ill health. (b) One who broke down, but by judicious care during a few months and the summer vacation was again enabled to gradually resume work. In table A, this one is computed under the head of "Time lost in the field."

2 This column classifies those who are excluded from the column of "The working force in the field," from having severed their connection with their Board within a year after reaching the field; some by matrimonial alliances.

3 These ratios are computed from the numbers sent to the field.

In changing from Board to Board, two persons have been enumerated twice each.

1 This column includes all who have been connected with the different Missions, excepting married ladies.

2 This column is the same as the previous column by excluding (a) those who left the field within a short time (about one year) after arrival, and (b) those who have joined their Missions within the last year. All the computations in this table are made up from those represented in this column.

3 Under this head are included only those in ill-health wholly or chiefly as the result of Missionary labor. Other cases of ill-health are excluded so far as possible from the information obtained by enquiry.

4 Only those broke down in health are represented in these columns. Some returned in ill-health who would not be considered "broken down."

5 Some who broke down in health remained on the field till health was restored sufficiently to resume work.

6 Customary summer rests are not included. Short rests for a few days or a few weeks are not included.

7 Only those who returned home in ill-health before the time agreed upon by their respective Boards are computed in this column. Those who returned home in ill-health about the time their respective Boards generally permit their Missionaries to return, have no time (nor expense) computed against them.

NOTES TO TABLES A AND C.

8 The computations in these columns are intended to include, (a) excess of salary paid over and above the (partial) work done, a reasonable amount of work being considered an equivalent for salary paid, (b) salary paid during enforced rests, and (c) expenses incurred on account of ill-health during rest.

9 The computations in these columns are estimated on the probable expense, and include, (a) expense of going home and returning to the field (with wife or family if they accompanied), and (b) salary or living expenses while at home. If the Missionary is now off on furlough and is reasonably expected to return to the field, he is treated as if already returned. If the Missionary did not return to the field again, no expense for return home is computed. No allowance is made for any services rendered while at home on furlough.

Reasonable care has been taken to exclude mistakes, yet doubtless some have crept in. An effort has been made to have the computations and estimates a little within rather than to exceed the actual amount.

* This shows that almost one-fifteenth-and-a-half of the whole time computed under the head of "Number of years' service" has been spent by those suffering from "Missionary Ill-health" in partial work, enforced rest, and furlough home.

